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REV. MR. BAURY'S

ANNIVERSARY DISCOURSE.

HISTORICAL SKETCH OF ST. MARY'S CHURCH, NEWTON LOWER FALLS MASSACHUSETTS.

A

SERMON,

PREACHED IN

ST. MARY'S CHURCH, NEWTON LOWER FALLS,

ON THE

* 7551.49

Fourth Sunday after Easter, 1847:

BEING THE

TWENTY-FIFTH ANNIVERSARY

OF THE

INCUMBENT'S FIRST OFFICIATING IN THAT CHURCH,

BY ALFRED L. BAURY, RECTOR.

C.

BOSTON:
JAMES B. DOW.
1847.

B. H.
Dec. 4. 1893
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PRINTED BY WILLIAM A. HALL & CO.
141 *Washington Street.*

At a meeting of the Wardens and Vestry of St. Mary's Church, held on the 9th of May, A. D. 1847,

Voted unanimously, That Messrs. William Mills and Wyllis G. Eaton, Wardens, be a committee to wait on the Rev. Mr. Baury, and thank him for his Sermon delivered on Sunday last, in the afternoon, and to request a copy for the press.

Attest,

GILBERT N. CHENEY,

In behalf of the Vestry.

SERMON.

PHILIPPIANS ii. 16.

HOLDING FORTH THE WORD OF LIFE; THAT I MAY REJOICE IN THE DAY OF CHRIST, THAT I HAVE NOT RUN IN VAIN, NEITHER LABORED IN VAIN.

IN the elucidation and enforcement of practical holiness, Christ has left, in His Gospel, an example of the sublimest character; while the Acts of His Apostles, and their Epistles, abound with affectionate and urgent exhortations, accompanied by the weightiest considerations and inducements, to follow the blessed steps of His most holy life.

St. Paul, in the Epistle before us, appears not only anxious that his Philippian converts should be well grounded in the doctrines of Christianity, but that they should evince, also, the reality of their faith in Christ, by a corresponding life and conversation, exhibiting thereby, before men, the intrinsic excellence of the religion they professed; while his own heart would be cheered and comforted, amid his apostolic labors, cares, and sorrows, in the persuasion of their being among the happy number of those, over whom he should "rejoice in the day of Christ, that he had not run in vain, neither labored in vain."

Consistency of conduct, on the part of Christians, he compares, in the verses preceding our text, to lights, that were kept constantly burning upon towers erected at the

entrance of harbors, to guide those who navigate the tempestuous ocean;* that, avoiding the rocks and quicksands, which prove destructive to myriads, and guided by the brightness that illumines the darkness thus rendered more visible, they might reach, in safety, the haven of rest and security.

This allusion of the Apostle is most beautiful. Its connection, however, with the context, should be noticed, in order to render it more effective. "Do all things," he exhorts, "without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

Christians, by their exemplary deportment, were regarded by the Apostle as lights, who, more especially in the infancy of Christianity, were calculated to exert a powerful influence on the course of such as were navigating, without chart or compass, through the waves of this dangerous world, so that, reaching in safety the harbor of the Gospel, thay might finally come to the land of everlasting life.

Nothing, perhaps, is so well calculated to produce conviction in the minds of the irreligious, as the holy lives and conversation of Christians. They will not acquire their knowledge of religion from the Inspired Writings: even when they profess to do so, it is most invariably under some imperfect and erroneous form of doctrine; nor can they be often induced to hear its sanctions enforced by a faithful ministry; they are unable, however, to close their eyes against the light reflected by a life of practical holiness. This, is a living sermon; bearing, along its daily course, conviction to the mind, even when failing to produce its proper effect on the character and conduct. So

*See Macknight's Com. on the Epistles, in loc.

true is it, that, in the language of St. Paul, practical believers are epistles of Christ, "known and read of all men." *

On the other hand, there are few things that tend more, perhaps, to harden the ungodly and the sinner in their evil ways, than the inconsistencies of those who profess and call themselves Christians. If, through sudden surprise, strong temptation, or remaining corruption, one, who names himself of Christ, falls from his steadfastness; or the hypocrite discovers his hypocrisy, how exultingly are the characters referred to, ready to cry, "There! there! so would we have it!" Not satisfied with censuring the offenders, themselves, they instantly cast their aspersions on the whole body of believers, who reprobate and deplore every evil course and corrupt affection, far more truly than those, who take occasion, from such instances, to blaspheme the Saviour's name, and laugh, while good men weep, that Christ should be wounded in the house of His friends.

Thus, by the aberrations and inconsistencies of Christ's professed followers, are the impenitent confirmed in their prejudices against the truth; and justify themselves in their rejection of that Gospel, which enjoins devotedness of heart and life to the Saviour here, and no less distinctly declares, that "without holiness no man shall see the Lord." †

If, then, the rescuing of our fellow sinners from the gulf of perdition, or contributing to involve them in its vortex, be so closely connected with "holding forth the word of life," how infinitely important, that we prove, in our respective spheres, as lights, in conducting to that channel, in which alone any can hope to reach the port of present safety and final blessedness.

* 2 Cor. iii. 2. † Heb. xii. 14.

These were considerations, which the Apostle kept constantly before the minds of those whom he addressed, whether by word or epistle.

The like motives and inducements should influence all men, especially such as preach the Gospel; calling forth their frequent and earnest exhortations to the same important end, lest they should "run in vain, or labor in vain."

Until the minister of Christ sees the people of his charge fruitful in good works, he must of necessity stand in doubt respecting them, however correct their doctrinal views, or lofty their pretensions to evangelical piety.

It is an incontrovertible truth, however, that the foundation of good works must be laid in "repentance toward God and faith toward our Lord Jesus Christ."* "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings," says the Eleventh Article of Religion, as contained in the Book of Common Prayer. Those fancied merits, which many, we fear, make the ground of their trust for pardon and acceptance with God, are altogether worthless; since "by the deeds of the Law shall no flesh be justified in His sight."† Still, the test of faith, and evidence of acceptance with God, through the Son of His love, is in "denying ungodliness and worldly lusts," and living "soberly, righteously, and godly in this present world."‡

St. Paul was uniformly careful to bestow due attention on both Faith and Works: one, as the foundation, the other, as the superstructure. In addressing the Galatians,§ he declares, that, though an angel from Heaven were to announce any other ground of hope, than the Lord Jesus Christ, he must not be credited, but rather held accursed.

* Acts xx 21. † Rom. iii. 20. ‡ Titus ii. 12. § Gal. i. 8.

Neither was he less jealous respecting the performance of good works. "This is a faithful saying," he says in his Epistle to Titus,* "and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men," — not as a ground of acceptance, but as the evidence of faith; that the fruit being unto holiness, the end might be everlasting life.†

What the Apostle enjoined on others, he was no less careful himself to practise; evincing, before the world, the most entire devotedness to God, and unbounded benevolence toward men; appealing fearlessly to the testimony of his converts, and to God, also, "how holily and justly and unblameably," both his fellow-laborers and himself behaved themselves among those that believed. ‡

Happy the minister of Christ, who is enabled, with like truth and sincerity, to make a similar appeal to God, and to the people of his charge!

None, indeed, can contemplate so illustrious an example of human excellence, as that of St. Paul, whether in a private Christian, or Minister of God's Church, without shrinking back upon himself, and saying, "Who is sufficient for these things?" Yet, with the eyes of the mind steadfastly fixed on the same Apostle, courage is inspired. So that, under the most trying and perplexing circumstances, this answer brings the desired support and encouragement, "Our sufficiency is of God." §

Relying on that sufficiency, I entered, at your solicitation, upon the work of the Sacred Ministry in this place; and

* Titus iii. 8. † Rom. vi. 22. ‡ 1 Thess. ii. 10. § 2 Cor. iii. 5.

twenty-five years since, this day, for the first time held "forth to you the word of life."

Having been accustomed, on the return of this anniversary, to allude, more or less distinctly, to subjects connected with the office and duties of the Ministry; it has occurred to me, on the completion of a quarter of a century, during which period I have officiated in your service as God's Minister at this Altar; that the occasion might be rendered more interesting, and, should the Lord vouchsafe His blessing, not unprofitable, to look back, through the vista of thirty-five years since this Church was founded, and take a survey of its rise, progress, and present condition.

The locality, constituting what is usually denominated "Lower Falls," is situated at the extreme limits of Newton, Needham, and Weston. The inhabitants, at these several points, dwelt too remotely from the houses of public worship, in the different precincts to which they were then legally attached, and for the support of which their polls and estates were annually assessed, either to be constant in their attendance at these places, on the Lord's-day, or to derive those moral and religious advantages, for themselves and their households, that might be expected to result from more easy access to the House of God and convenient supervision on the part of those who were their constituted Ministers.

These circumstances, probably, induced the people of this village and vicinage to view with favor the introduction of our worship at the Falls, which occurred in the Autumn of 1811.

At that time, the late Mr. Elbridge Ware, who had recently acquired some knowledge of the Church, during a

temporary residence in Morristown, New Jersey, invited Mr. John R. Cotting to come hither from Dedham, where he was employed, in the absence of the Rector, as lay-reader, and officiate in the same capacity, here, in our district schoolhouse.

None of the people dwelling in this locality had been educated in the principles of the Church. Few, if any, of those in attendance on the occasion referred to, ever before witnessed the celebration of Divine service as prescribed by our Ritual; yet, so favorable were the impressions produced in its behalf, and so desirous the inhabitants of securing among them the public ordinances of religion, that Mr. Cotting was induced to repeat his visit, at intervals, through the following Winter; leading the devotions of the people in the use of the Liturgy, and reading, or rather delivering, sermons of his own composition; he having been, for several years previously, an ordained minister of the orthodox congregational persuasion; and not received as a Candidate for Orders by the ecclesiastical authorities of Massachusetts.

This was when incipient measures had been recently put forth, towards reviving the interests of the Church, in these Eastern States of our civil union, and which resulted in the election, and subsequent consecration of Bishop Griswold, as Diocesan of the same, in May, 1811.

The introduction of the Church service, in this locality, under the peculiar circumstances of the case, was viewed with no little interest, by the friends of the cause in Boston; who, of course, encouraged the people to persevere in the good work, which had thus been commenced among them.

"April 7, 1812, a meeting of a number of inhabitants of Newton, and the adjacent towns, desirous of forming

themselves into a society of Protestant Episcopalians, was holden at the schoolhouse in Lower Falls district." * They then organized themselves into a Parish, by the election of Messrs. Solomon Curtis, as Senior, and Thomas Durant, as Junior, Wardens, with such other officers as are usual in our Churches.

The dimensions of the schoolhouse were much smaller than they are now; and in other respects the building was inconvenient for the accommodation of a worshipping assembly. As it was intended that the services, which had been hitherto occasional, should thenceforward be regularly sustained, the use of a commodious hall was secured, in the building now standing at the west corner of Main and Church streets, and furnished with suitable fixtures for the celebration of our worship.

Here, on each revolving Sunday, Divine service was performed, and a sermon read, by several different Candidates for Holy Orders; arrangements having been made for that purpose, by the Rev. Asa Eaton, Rector of Christ Church, and the Rev. John S. J. Gardiner, Rector of Trinity Church, Boston, who had successively officiated for the newly-formed parish, and administered the Sacrament of Baptism. Bishop Griswold, too, was soon in the field; and, by his meek and unostentatious demeanor, in private, and his highly-acceptable public ministrations, contributed not a little towards inspiring the minds of the people with confidence in a cause, having, for its visible head, a man so universally esteemed, and justly entitled to consideration and respect.

Reference is now made to a period, when the Church, in this Country, was beginning to evince symptoms of recovery from the prostration to which she had been reduced

* See Parish Records.

in consequence of the American Revolution. Yet, the whole number of her Clergy, in these United States, did not exceed two hundred; and in Massachusetts, eight only were found to officiate at the Altar.*

To obtain a Minister in Holy Orders, who should assume charge of the recently-gathered congregation at the Falls, was not, it is presumed, thought of as practicable. At the first meeting of the Parish, however, after its organization, on Easter Monday, April 19, 1813, the Rev. Asa Eaton was called to the Rectorship.

This appointment, notwithstanding, must be regarded as an expression of confidence and respect, on the part of the parishioners, rather than an entertained expectation that the Reverend gentleman would accept their invitation, by relinquishing his connection with Christ Church, Boston; a parish, at that time, second to none in the Diocese, save Trinity Church; these two being at that period the only existing Churches of our Communion, in the neighboring metropolis.†

*When I came to the Falls, in 1822, the Episcopal Clergy in the United States numbered 343. Now, there are 1349, exclusive of such as have been admitted to Holy Orders since the publication of Swords's Ecclesiastical Register, in December last.

In Massachusetts, they have increased, in that time, from 16 to 69.

†There are now eight congregations, exclusive of the Seamen's Chapel, in Boston; namely, Christ Church, Trinity, St. Matthew's, St. Paul's, and Grace Churches, Church of the Messiah, Church of the Advent, and St. Stephen's Chapel.

In the immediate vicinity of the City, in Roxbury, Charlestown, Jamaica Plain, Cambridgeport, and Chelsea, Parishes have also been formed, and Churches built.

The elements of Episcopal Churches exist in all the region round about Boston. Prompt and liberal contributions to the funds of the Board of Missions, on the part of Churchmen, cannot fail, therefore, with the Divine blessing, of yielding a rich harvest of moral and spiritual benefit, amid a population very inadequately supplied with the public means of grace.

Still, the measure proved highly advantageous to the infant parish, since the duties which the office implies were, so far as feasible, discharged by this estimable Clergyman, until the services of a resident Rector were secured; and in our prosperity as a congregation, none has more sincerely rejoiced than himself.

After this election of a Rector, the Parish voted, "to petition the Legislature for an Act of Incorporation, and that the Wardens be a committee for that purpose."

Application was accordingly made to the General Court, and the Parish, to be designated St. Mary's, was incorporated, with the powers and privileges conferred, at that day, on religious societies generally, in this Commonwealth. The Act, having passed both Houses, was approved by the Governor, June 16, 1813.

This obtained, the project of erecting a House of Prayer next engaged the attention of the members and friends of the Church; though an inconsiderable population, together with the slender means of the people, (rendered still more so from the almost entire suspension of business in the several paper-manufactories at the Falls, resulting from the war in which the United States were then involved with Great Britain,) might have been thought sufficient to deter the most devoted and attached from embarking in an enterprise, presenting obstacles and discouragements, neither few nor small.

Animated by the ardent zeal of Shubael Bell, Esq., Senior Warden of Christ Church, Boston, and other friends from abroad, to go forward in the pious work of erecting a Temple to the honor and worship of the triune Jehovah,—the inclination and wishes also of the parishioners, strongly prompting them to the measure,—an informal

meeting was held for a public consideration of the subject, which resulted in the appointment of a building committee, consisting of Messrs. Solomon Curtis, Thomas Durant, Isaac Hagar, and Nathaniel Wales, to whom the entire undertaking was intrusted.

The deed of a valuable lot, containing two acres of land, as a site for the Church and a cemetery, was soon after presented to the Corporation, by the late Samuel Brown, Esq., an eminent merchant of Boston, extensive estates at the Falls having then recently passed into his possession.

A donation, so generous and unexpected, served to produce, in the minds of the people, an emotion, corresponding to that, which, in days of old, gave utterance to this noble declaration: "The God of heaven, He will prosper us; therefore we His servants will arise and build." *

On Monday, Sept. 29, 1813, the corner-stone was laid, as usual at that time, by "the Ancient and Honorable Society of Free and Accepted Masons;" the Rev. Messrs. Gardiner and Eaton assisting in the solemnities of the occasion.

While the erection of the edifice was in progress, Divine service continued to be performed, as heretofore, in the Hall, every recurring Sunday, until the Church was completed.

On Friday, April 29, 1814, (seven months to a day, from the time of laying the foundation of the Lord's-house,) it was solemnly consecrated, by the Right Reverend Alexander V. Griswold, D. D., to the sacred purpose for which it had been erected. The Bishop, who preached on the occasion an appropriate sermon, was assisted in the inter-

* Neh. ii. 20.

esting services by the Rev. Messrs. Gardiner and Eaton, when the Sacrament of the Lord's Supper was then, for the first time, it is believed, administered at the Falls.

This was probably the second, possibly the third, Church consecrated in Massachusetts, by the Bishop of the Eastern Diocese. And when the little attention then paid to Church architecture, in this Country, is considered, St. Mary's may be regarded as a monument of the taste, no less than the pious zeal, of the individuals who were instrumental in causing its erection.

After the consecration, the good Bishop protracted his visit to the little flock, devoting himself to the work of parochial instruction, until the succeeding Sunday, when he officiated again, administering, on the morning of that day, the Sacrament of Baptism to two adults and eight children. In the afternoon, ten persons received the Apostolic rite of Confirmation.

Bishop Griswold's affectionate, yet faithful, manner of preparing candidates for the Sacraments, and for the ordinance of "laying on of hands;"* and the paternal and wise, yet unobtrusive, advice and direction which he gave to the officers and members of the Church, with respect to their parish concerns, more especially the importance of holding forth in their spirit and conduct the word of life;— inspired every heart with a veneration for the man, no less than a perfect confidence in his administration, which every successive visitation, and every act of his Episcopate, served to strengthen and increase. And who does not now "sorrow most of all, that we shall see his face again no more?" †

* Heb. vi. 2. † Acts xx. 38.

On the occupancy of the Church for public worship, the services continued to be conducted by Candidates for Holy Orders, who were principally resident-graduates at the neighboring University in Cambridge.

There being, then, no Theological Seminary of the Protestant Episcopal Church in these United States, and as greater literary advantages might be enjoyed there, than, perhaps, at any other Collegiate institution in our land, many Candidates were accustomed to resort to Cambridge; and, in consequence, this Parish was favored, for a longer or shorter interval, with the services of the following individuals, who were pursuing their studies with a view to the Ministry, namely: Walter Cranston, afterwards Rector of Christ Church, Savannah, Georgia; Jonathan M. Wainwright, now D. D., and an Assistant Minister of Trinity Church, New York; Isaac Boyle, subsequently D. D., and for many years Rector of St. Paul's Church, Dedham; James B. Howe, late Rector of Union Church, Claremont, New Hampshire; Allston Gibbes, afterwards Assistant Minister of St. Philip's Church, Charleston, South Carolina; George Otis, sometime Rector of Christ Church, Cambridge; Philander Chase, Jr., late of the Diocese of Ohio; Benjamin C. C. Parker, now Missionary in charge of the Floating Church of our Saviour, for Seamen, New York. These, and other individuals whose names are not now recollected, discharged, at intervals, the useful office of lay-readers at St. Mary's.

Many of them have gone the way of all the earth, and are uniting, we trust, in the worship of that "House not made with hands, eternal in the heavens."*

* 2 Cor. v. 1.

By the constant use of the Liturgy, and the reading of approved sermons every Lord's-day; with occasional visits from the Bishop and other Clergy, the members of this Church "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." *

A Sunday School was opened in the Spring of 1818, being among the earliest established in our rural parishes. On the 29th of December, a Society was organized by the Teachers, "for the regulation, conduct, and support of the School;" and a Constitution was adopted, which was subsequently printed.

Bishop Griswold, in his Address to the Diocesan Convention, the same year, observes, "the Church in Newton has recently sustained a severe loss, in the lamented death of their Senior Warden, Mr. Curtis, who 'seemed to be a pillar.' But the Lord, though He corrects, has not forsaken them. In my late visit to that Parish, I was pleased with the appearance of increased devotion and religious zeal."

Mr. Curtis was, indeed, a "pillar" of this Church. No sooner was he prostrate in death, than the shock caused among its friends no little apprehension as to its stability and future prosperity.

From the first introduction of our worship into this place, to the organization of the Parish and the consecration of the Church, he had been an active friend and prominent supporter of its interests. His house was the resort of the Clergy, and others of our Communion, when visiting the Falls; while his time and his substance were cheerfully rendered, and gladly contributed, in originating and advancing every good work connected with the welfare of the Parish. Of him, we are permitted to believe, he did "not run in vain, neither labored in vain."

* Acts ii. 42.

Shubael Bell, Esq., already referred to, as among the most ardent friends who were active in promoting the establishment of this, and we may add, other Churches in the Eastern Diocese, was called to his reward, soon after Mr. Curtis. As these gentlemen had voluntarily assumed an arrangement of the financial liabilities of the building-committee, their decease, at about the same time, subjected individual members of the congregation to great inconvenience, not to say pecuniary distress.

Such was particularly the case, with respect to the late Mr. Isaac Hagar, who was behind none in efforts to sustain and promote the interests of the Parish; bearing manfully the heavy burden imposed upon him, and never regretting the part he had acted in the affairs of the Church which he loved, but evincing himself, under all circumstances, its firm and undeviating friend, to the day of his death.

The embarrassments adverted to, arose from the fact, that the pews disposed of, exclusive of those sold to the parishioners, did not equal the expectations which the building-committee had been led to entertain: while the cost of the edifice, as is almost invariably the case, greatly exceeded the estimated expense. This cost, exclusive of the land, and church-furniture, amounted to five thousand dollars.

The only available means of extricating the building-committee from their liabilities, consisted of the remaining unsold pews. For these, there was no demand. A forced sale must have been at a sacrifice of the property, without meeting the outstanding debts.

It should be recollected, that the parishioners were now few in number, and, without exception, limited in their resources; hence, not only were individuals subjected to

great inconvenience, but the Church itself was in imminent danger of wreck and ruin.

The course now pursued by parishes, under similar circumstances, of seeking of their more favored brethren a helping hand, was not to any extent adopted; and none came to the rescue.

On the day of the consecration, the late Hon. William Winthrop, of Cambridge, presented a flagon, for the use of the Communion Table. In 1815, Mrs. Hannah Smith, of Boston, since deceased, gave a valuable oval basin and cover, for the same sacred purpose. These substantial tokens of interest in the welfare of St. Mary's, together with two cups and a paten, (all of silver,) received through the hands of Shubael Bell, Esq., and the deed of land before noticed, were the only gifts and donations, known to have been made, of any amount, to this Church.

During the season of trial and perplexity through which the Parish at this time was called to pass, Divine service was not suspended in St. Mary's, but was conducted, as heretofore, by lay-reading, with occasional labors of love from several of the Clergy.

In the years 1817 to 1820, inclusive, the Rev. Addison Searle, Chaplain in the U. S. Navy, residing in Boston, occasionally officiated at the Falls; as did also the Rev. George S. White, who was employed, as appears from the Bishop's Address to the Convention, "as a Missionary at Newton, Bridgewater, and other places." The late Rev. Cheever Felch, of the U. S. Navy, supplied the Church more frequently, at this juncture, than any other Clergyman.

Thus the little flock were kept, through the Divine goodness, from despondency; cheered with the hope, that the

dark cloud, hovering over their prospects, would be dispelled by the dawn of a brighter day.

In the Spring of 1821, the Rev. Samuel B. Shaw, the present Rector of St. Luke's Church, Lanesborough, who had been recently admitted to the Holy Order of Deacon, at the request of his Diocesan, visited the Falls, and officiated several months in the Church.

This arrangement of Bishop Griswold, on behalf of the Parish, was most opportune; St. Mary's being then at its lowest point of depression, and Mr. Shaw's services proving highly acceptable.

At the close of the following Autumn, however, this gentleman left for the South, the Church being too feeble and depressed to attempt securing his services for a longer period.

The opinion seems now to have universally prevailed among the parishioners, that the permanency and prosperity of the Parish were not likely to be promoted, by relying, as heretofore, on lay-reading, with occasional services from visiting Clergymen, that could not be expected to include pastoral supervision, nor the regular administration of the Sacraments. Besides, as Theological Seminaries were now opened in several of the Dioceses, Candidates for Orders were less accustomed to resort to Cambridge, or graduates, whose views were directed toward the Church, to continue resident there, than had previously been the case. Consequently, there existed greater difficulty in securing the services of lay-readers, answering the description of those who had hitherto most acceptably supplied the desk in this Parish.

After the Rev. Mr. Shaw left, the Church remained closed, for five months. During this interval, there were one

or two occasional services performed by the neighboring Clergy.

We are now brought to the tenth year of our parish history. In all this period, as appears from the registry, there were one hundred and twenty-nine baptisms, twenty-three persons confirmed, six marriages, and twelve funerals. None are recorded as Communicants. Those who had become so, are inferred to have been such from names standing on the list of confirmed persons. Of these, two only remain with us unto this present.

An invitation from the Parish having been addressed to me, through Amos Allen, Esq., to visit the Falls, I officiated here, on the fifth day of May, 1822, being the fourth Sunday after Easter; and continued to do so, at the request of the Wardens, for several successive weeks.

At a parish-meeting, held on the 27th of the same month, a committee was appointed, consisting of Mr. William Hurd, Senior Warden, and Mr. Amos Lyon, Junior Warden, Messrs. Allen C. Curtis, John Nichols, and Benjamin Neal, to confer with me on the subject of assuming the Rectorship.

These gentlemen having communicated verbally with me, on the subject of their appointment, were informed of an unwillingness on my part, to be permanently connected with any parish, that was under circumstances of pecuniary embarrassment. In reply, it was stated, that, anticipating this objection, the committee had also been instructed to negotiate with the creditors of the Church, with a view to the final adjustment of all the liabilities of the Corporation.

An adjourned meeting of the Parish being held June 28, the Wardens were authorized to execute deeds of all

the pews that remained unsold, to the creditors of the Church, they having consented to receive the same in full of their dues and demands.

Thus was St. Mary's at length relieved from the pressure of a heavy debt, under which it had labored, from the time of its occupancy to the period referred to.

Having officiated for two months at the Falls, a meeting of the Parish was convened, on the 8th of July, agreeably to previous notice, when my unanimous election to the Rectorship took place.

The proceedings of the Corporation, in relation thereto, were communicated to me by the Wardens; who, in connection with Messrs. Amos Allen, Isaac Hagar, and Allen C. Curtis, were a committee for that purpose.

On the 14th of October, it being more than five months from the time of my first officiating at the Falls, at an adjourned meeting of the Parish, an answer was returned, through the gentlemen who informed me of my election. Their acts, in relation to my settlement, were confirmed, when a second committee was appointed, to make preparatory arrangements for my admission to Priest's Orders.*

On the 28th of November, the Rt. Rev. Bishop Griswold admitted me, at this Altar, to the Holy Order of the Priesthood; preaching, on the occasion, a very impressive sermon, from Heb. v. 4, "No man taketh this honor unto himself, but he that is called of God." The Rev. Dr. Jarvis, of St. Paul's Church, Boston, presented the candidate. The Rev. Mr. Boyle, of St. Paul's Church, Dedham, and

* Bishop Griswold received me to the Diaconate, on the second day of the meeting of the Convention of the Eastern Diocese, in Trinity Church, Newport, Rhode Island, Sept 28, 1820.

the Rev. Mr. Otis, of Christ Church, Cambridge, united with the Bishop in the imposition of hands.

In the following year, October 8, the office of Induction was performed. The Rev. Dr. Jarvis, by appointment of the Bishop, acted as Institutor; and an eloquent sermon, adapted to the occasion, was preached by the Rev. Dr. Gardiner, from the General Epistle of Jude, verse 3, "That ye should earnestly contend for the faith once delivered to the saints." The Rev. Messrs. Boyle, of Dedham, and Cutler, of Quincy, were present and assisting.

Nothing occurring to interrupt the peaceful flow of our history, each successive year caused a gradual advancement in numerical strength, and we trust, also, of practical holiness. An increasing congregation called for further Church accommodations. The subject of enlarging the Sanctuary having been informally considered by the parishioners, a meeting of the Corporation, was holden on the 18th of June, 1838, and a committee appointed, consisting of Mr. Amos Lyon, Senior Warden, Mr. Ezra Warren, Junior Warden, Messrs. Lemuel Crehore, Allen C. Curtis, and Benjamin Neal, who were clothed with authority to cause such extension and alterations in the Church, as should be deemed by them expedient and desirable.

On Easter Monday, 1839, the Parish passed a unanimous vote of thanks to the gentlemen composing this committee, for the satisfactory manner in which they had discharged the duties of their appointment.

The edifice, having been extended sixteen feet, — its extreme length, exclusive of the tower, being now about seventy by forty-five feet, affording additional sittings for one hundred adults, — is sufficiently capacious to accommodate a congregation of five hundred persons.

By the sale of new pews, then constructed, the expense incurred, of enlarging and altering the Church, was more than defrayed; while the convenience and comfort of the congregation has been greatly promoted.

In the following year, the basement of the Church was converted into a spacious lecture-room, through the active and persevering efforts of the Ladies' Sewing Circle; which we trust will not intermit its work and labor of love, but long continue to bless and be blessed. Especially do we desire for them success, in securing the object to which they now aspire, — that of procuring an Organ, commensurate with the wants and taste of the congregation.

In connection with this subject, it will not be viewed as transcending the bounds of propriety, that testimony is now borne, to the appropriate and acceptable manner in which successive choirs of this Parish have uniformly performed their part, in conducting the praises of God in His Sanctuary; nor our obligations to the respected Individual, * who, for nearly thirty years, has presided at the Organ.

Delicacy forbids my adverting to brethren, no less beloved and esteemed, as having been, and continuing to be, instrumental in promoting, and advancing, the interests of our loved Zion. May the Lord remember them concerning this; and wipe not out the good deeds they have done for the House of our God, and for the offices thereof. †

Through the twenty-five years of harmony and peace, which this day terminate their rapid passage toward the ocean of eternity, since I first officiated in this place, — endeared to me by a thousand tender and affecting consider-

* Mr. Benjamin Neal. † Neh. xiii. 14.

ations, — we have had the satisfaction of witnessing our scriptural Church advancing, from depression and feebleness, to comparative vigor and strength.

During the same period, (it may not be considered inappropriate to add,) on no occasion have I been detained from public worship.* Neither has the Church been closed, save on two Sundays, when Clergymen were providentially prevented from fulfilling their engagements. A like punctuality, has, in all that time, been with great satisfaction observed, in the uniform attendance of the congregation.

Since the commencement of my labors here, in 1822, the Sacrament of Baptism has been administered to three hundred and sixty-two persons; one hundred and eighty-eight have been confirmed; two hundred and thirty-three have been admitted to the Holy Communion; eighty-two couples have been united in the holy estate of matrimony; and over the remains of nearly two hundred and fifty, the funeral solemnities have been performed.

The number of families now under my pastoral charge, exceeds one hundred. Our Sunday School contains about one hundred and sixty scholars, instructed by a Superintendent and eighteen Teachers. This institution has been the known and acknowledged means of good to not a few, many of whom have gone down to the grave, "in the confidence of a certain faith; in the comfort of a reason-

* Nor have I failed of attending the Annual Convention in this Diocese, for the quarter of a century last past, save the session of 1827, when I was absent in Europe. In my absence, the Church at the Falls was supplied by a lay-reader, now the Rev. Joseph H. Price, D.D., Rector of St. Stephen's Church, New York, and the neighboring Clergy, who kindly officiated for me, at St. Mary's, on each second Sunday, successively, of the fourteen months of my being abroad.

able, religious, and holy hope; in favor with God, and in perfect charity with the world." Of those who survive, some are filling stations of usefulness and respectability in life, and one is now a Candidate for Holy Orders.

The Communicants connected with this Church, in 1822, were twelve. We number, at this time, one hundred and thirty-two.

The average attendance of the congregation, on Sundays, is estimated at three hundred persons.

From a contemplation of the rise, progress, and present condition, of this Church, which we have now taken, together with a review of my humble labors as its Rector, during so protracted a period as a quarter of a century, what solemn reflections and affecting considerations, naturally arise in our minds!

Of the worshippers here, twenty-five years ago this day, how few remain! There is scarcely a pew, now occupied by the same individuals as were in attendance on that occasion. Nor a dwelling in this locality, unless of recent construction, whence the funeral train has not issued, bearing to our cemetery, not only those, whose heads, when I came hither, were covered with the frost of age; but, as we have repeatedly seen, those in the bloom of youth and the strength of manhood; showing that there is no insurance of life, which the messenger of the grave may not annul.

The day of Christ, alone, will determine respecting these, and others to whom I have already held, or may hereafter hold forth "the word of life," whether "I have not run in vain, neither labored in vain."

Should any fail of the grace of God, through my negligence, or unfaithfulness, how tremendous will be the con-

sequences, not only with respect to such; but if, after preaching to others, I myself should be a castaway!*

There have been many subjects, during these years, that it has appeared to be my duty to bring before you as a congregation, which a temporizing policy would have suggested keeping in the back ground. Yet, — while sensible of possessing like passions with other men, exposed to the same temptations, requiring the same preventing and sanctifying grace, — in truth is the declaration made, that, moved by an imperative sense of the obligations, voluntarily assumed at my ordination, never have I shunned to declare any counsel of God, nor any distinctive principle of our Church, because such might prove unpopular. God is witness, that, uninfluenced by the fear of man, and regardless of human censure or applause, according to the best of my feeble judgement and honest convictions, it has been my unceasing endeavor and firm purpose, to "hold forth the word of life," so that I might "rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Indeed, I should be unworthy of your attention, nay, deserve your contempt and execration, if, under the solemn character of an Ambassador of Christ, and with professed regard for the best interests of you and yours, any conviction I entertained should be concealed from you; or any doctrine preached, that I did not sincerely believe to be in strict accordance with the Word of God, and in harmony with the standards of our venerable Church. Still, on a review of my ministry, I find much, on account of which to be humbled in the dust before God, and that should serve to quicken me to greater diligence in redeeming the time that remains.

* 1 Cor. ix. 27.

I need, brethren, your prayers, and all the candor you can exercise, for the many defects, which, alas! are too apparent in my best endeavors to serve you and the Church, to whose interests the remaining years of my life, be they few or many, are entirely and affectionately devoted.

And now, brethren, permit an old friend, who has grown gray in your service, to inquire as to the improvement you have made of the privileges and opportunities, with which you have been indulged!

What has been the effect, of my holding forth "the word of life," for so long a period, among you? Long in prospect, how short the retrospect! Many of you have been born since my settlement over this Parish; others have passed from youth to manhood; a few, from middle life to old age.

Having successively, in years that are past, had set before you all that is awful, and all that is delightful, all that is alarming, and all that is winning, — what has been the result? what the effect?

Have you truly and earnestly repented of your sins? Are you renewed in the spirit of your minds? Do you trust alone to Christ's blood and righteousness, for pardon and acceptance with God? Is your faith manifest in a life of practical holiness? If such be the case, then shall I "rejoice in the day of Christ, that I have not run in vain, neither labored in vain."

Should you, on the contrary, be unable to respond affirmatively to these inquiries, let me implore you to attend to the things that belong to your present and eternal welfare, before they are forever hid from your eyes.

There are those, blessed be God! among us, concerning whom we have good hope, through grace, that their sins

for Christ's sake are forgiven them; who have received the "renewing of the Holy Ghost;" * and, whilst they look for pardon and acceptance through faith in Jesus Christ, alone, let their light so shine before men, that they, seeing their good works, are led to glorify their Father in heaven.† These have revived my spirit in seasons of doubt and despondency, gladdened my heart amid darkness and gloom, and strengthened my hands in the cause of truth and practical holiness, when the enemy seemed to be coming in like a flood.‡ Over such, in anticipation of the day of Christ, do I rejoice, "that I have not run in vain, neither labored in vain."

As to the future, brethren, we know not what is before us. May God prepare us for whatever he has prepared for us! Yet, as the endeared connection of Pastor and People has been sustained to our mutual satisfaction, for so long a period, nothing but death us should part.

If my pilgrimage; however, be protracted for any considerable time to come, it may be desirable to relinquish the more active duties of my sacred office; or that one be associated with me in the discharge of them. My desire is, that such should be the case, before infirmities or age disqualify me from judging of my capability for usefulness. Rather may I

> "My body, with my charge, lay down,
> And cease, at once, to work and live."

Such has been the restlessness and change which distinguishes the present age, that one alone of the Clergy and congregations of our Communion in Massachusetts,

* Titus iii. 5. † St. Matt. v. 16. ‡ Isaiah lix. 19.

have been indulged with so protracted a connection as ourselves. *

Still, whenever the good of the Church, and the interests of religion, may require the tie that binds us together to be severed, or such an arrangement as that just alluded to, be deemed desirable, rest assured of my cheerful acquiescence, and hearty cooperation.

> "Give me the Priest these graces shall possess;
> Of an ambassador the first address;
> A father's tenderness, a shepherd's care;
> A leader's courage, which the cross can bear;
> A ruler's awe; a watchman's wakeful eye;
> A pilot's skill, the helm in storms to ply;
> A fisher's patience, and a laborer's toil;
> A guide's dexterity to disembroil;
> A prophet's inspiration from above;
> A teacher's knowledge, and a Saviour's love." †

As to yourselves, brethren, most affectionately do I exhort, that you "give the more earnest heed to the things which ye have heard, lest at any time you should let them slip." ‡

Avoid, as you have hitherto done, those little misunderstandings and contentions, which, when indulged, serve to light up the flame of discord; and which, if permitted to extend, not only expose individuals to the storm of dark and angry passions, with their train of evil consequences, but frequently produce results painfully visible in the subversion of the best of causes, and the overthrow of the firmest associations. "If it be possible, as much as lieth in you, live peaceably with all men." §

Guard against being "carried about with every wind of doctrine." ‖ Rather adhere firmly, and without wavering, to

*Rev. Titus Strong, D. D., Rector of St. James's Church, Greenfield.
†Bishop Ken. ‡Heb. ii. 1. §Rom. xii. 16. ‖Eph. iv. 14.

the doctrine, discipline, and worship of the Church, as you have been taught. These are strictly in accordance with the Word of God, and the practice of His people in the best and purest ages of Christianity. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." *

Continue ever constant and devout in the observance of all the instituted means of grace, both public and private. So, by a life of practical holiness, adorning the doctrine of God our Saviour in all things, "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." †

And O! how delightful will be the feelings of the faithful and devoted Pastor, in the day of Christ, when, standing before the throne of the Eternal, as he recognises one and another of his flock, to whom he "held forth the word of life;" now stripped of the mortal, and clothed in immortality, receiving from the Sovereign Judge of all, the happy welcome of "Come, ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world!" ‡

For all who are united to Christ, by a true and living faith, continuing to serve Him in all acceptable obedience to the end, there is a crown of glory in reserve, every jewel of which will tend to illumine the glory of the Redeemer's kingdom, emitting around the spiritualized individual, whose brow shall be wreathed with the diadem, a splendor like that of the sun shining in his strength. The prospect is indeed glorious. We view it in anticipation. We look forward, with hope and faith, for a realization of

* 1 Pet. iii. 15. † 2 Pet. i. 11. ‡ St. Matt. xxv. 34.

the one, and a completion of the other, when we shall have finished our "course with joy, and the ministry, which we have received of the Lord Jesus, to testify the Gospel of the grace of God." *

To a profitable and happy continuance of our present relation, until the angel of death shall summon us to leave all earthly scenes; and to a joyful meeting in the day of Christ, let us continually aspire: resolving now to go forth, with renewed zeal and diligence, to the discharge of our respective duties, neither uninterested in each other's prosperity, nor failing to sympathize in each other's adversities. "Praying always, with all prayer and supplication," one for another; "and watching thereunto with all perseverance." †

Thus having evinced the faith we profess in God our Saviour, by a life of practical holiness, may we all be accepted of Him at the last; and spend an eternity together in his presence, where "is fulness of joy;" and at His "right hand," where "there are pleasures for evermore!" ‡ Amen.

* Acts xx. 24. † Eph. vi. 18. ‡ Ps. xvi. 11.

A LIST of the Wardens of St. Mary's Church, from the organization of the Parish, in 1812, to Easter 1847, inclusive.

	SENIOR WARDENS.		JUNIOR WARDENS.
1812–18.	* Solomon Curtis.	1812–18.	* Thomas Durant.
1819.	* Thomas Durant.	1819.	* Isaac Hagar.
1820–1.	* Isaac Hagar.	1820–1.	William Hurd.
1822–24.	William Hurd.	1822–24.	Amos Lyon.
1825–34.	Amos Lyon.	1825–6.	* Zibeon Hooker.
		1827–8.	Lemuel Crehore.
		1829–34.	Ezra Warren.
1835–39.	Allen C. Curtis.	1835–39.	Benjamin Neal.
1840–43.	Isaac Hagar.	1840–43.	Luther Crane.
1844–45.	Benjamin Neal.	1844–45.	William Mills.
1846–47.	William Mills.	1846–47.	Wyllis G. Eaton.

* Deceased.